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**HISTORY OF THE JEWS.**

(Continued from page 490.)

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CHAPTER X.

Notwithstanding the solemn covenant, various disorders were still practiced, until suppressed by Nehemiah. Manasseh the son of Joiada had succeeded to the priesthood; yet, contrary to the law, he persisted in retaining the daughter of Sanballat the Horonite as his wife; Nehemiah therefore deposed him: and Sanballat, in revenge, built a rival temple on the mountain of Gerizim belonging to the Samaritans. Manasseh he appointed as high-priest there. Thus there was established an imitation of Hebrew worship; and much, relating to the religion of the Jews was made known by the apostate Manasseh: from this time the bad feelings between the Jews and Samaritans took deeper root, and could never be extirpated. Judea was now favored with rest; for though subject to Persian governors, they were content with a general superintendence, and consequently the internal government fell insensibly into the hands of the high-priest. At length its peace was disturbed by the approach of the conquering Alexander. He appeared and demanded the surrender of Jerusalem. Josephus gives an account in relation to this event, which possibly may have had some foundation in truth, but which is supposed to be in the main the production of fancy. That the high priest approached the monarch dressed in pontifical robes, and was graciously received; that he pointed out to him passages in Daniel's prophecy, in which his victories were predicted; and that Alexander regarded these predictions with awe, may probably be the whole truth. The Jews now became subject to the Grecian monarch, and so continued until the death of Alexander, when they became subject to Laomedon, one of his generals. On his defeat, Ptolemy, the king of Egypt, advanced against Jerusalem, and assaulting it on the Sabbath, the Jews would not violate that sacred day even in self-de-

fence. The conqueror carried away 100,000 captives, whom he settled chiefly in Alexandria and Cyrene. In a short time following a more humane policy and endeavoring to attach the Jews to his cause he enrolled an army of 30,000 men and entrusted the chief garrisons of the country to their care. This Jewish people were twice subdued by Antigonus, and twice regained by Ptolemy, to whom they were finally adjudged after the decisive defeat of Antigonus at Ipsus. During this dangerous period Onias the high-priest administered the public affairs for 21 years. He was succeeded the year after the battle of Ipsus, by Simon the Just, a pontiff on whom Jewish tradition dwells with peculiar attachment. Under the mild government of the first three Ptolemies, Soter, Philadelphus, and Eurgetes, the Jews enjoyed many marks of royal favor; but towards the end of the reign of the last of these they were threatened with vengeance, in consequence of Onias II, the then high-priest, neglecting to pay the stipulated tribute. But this was averted by the address of Joseph, son of the high-priest, who succeeded in farming the revenues of Judea, Samaria, Phœnicia, and Cœlosyria. This he did with satisfaction to his employers and with great profit to himself for twenty-one years, when Judea was seized by Antiochus the Great. This monarch was afterwards totally defeated by Ptolemy Philopater, who entered Jerusalem and made large and splendid presents to the temple; but pressing forward to enter the sanctuary, he was repelled by Simon the high-priest; and from that time entertained implacable hatred to the Jews. During the reign of Ptolemy Epiphanes, Antiochus again obtained possession, and was received as the deliverer of the country. He bestowed Cœlosyria and Judea as a marriage-portion with his daughter Cleopatra, on her husband Ptolemy Epiphanes; but the revenues were to be divided between the two sovereigns. The Jews however endured troubles greater than those arising from the tyranny of foreign sovereigns, in consequence of internal disputes originating in the family of Joseph, whose powerful interest enabled him to compete with the high-priest. These disputes were so violent, and attended with such awful results, that the savage and violent persecution of the Jews by Antiochus proved a providential circumstance, since it roused their dormant energies, and united them in general efforts for the national benefit, and the maintenance of the national religion. Onias was high-priest; and his brother Joshua, in order to supplant him, purchased the office from the sovereign of Syria; and Onias was summoned to and detained at Antioch. Joshua, in order to strengthen his interest, assumed a Grecian name, Jason, mingled in Grecian games, and endeavored to wean the Jews from their religion, and to introduce Grecian superstitions. He was su-

perseded by another Onias, who assumed the name of Menelaus, and who outbid him for the office. He robbed the temple, and being charged with the offence by the deposed Onias, caused him to be put to death. Ambassadors were then sent to Antiochus to complain of Menelaus, but he caused them to be murdered, and the Jews became tumultuous. After this, Jason, having heard the false report that Antiochus was dead, took the city and shut up Menelaus in prison. This was reported to Antiochus, as a deliberate revolt of the whole nation; and the sovereign in consequence slew 40,000 Jews and sold as many more into slavery. He then pillaged the treasury, seized the sacred utensils, and defiled the temple by offering a sow in sacrifice. Part of it he boiled, and sprinkled the liquor over the sacred place. The infamous Jason escaped, and after leading a wandering life, died unpitied. After this Antiochus, being expelled from Egypt by the Romans, determined to suppress every pretension to independence in his subjects. The Jews he determined to extirpate, and deputed this task to Apollonius, who executed it with the greatest cruelty. He let loose his soldiers on the unoffending and unresisting people on the Sabbath day: the streets became channels of blood; the men were slain, and the women sold as captives. The city was pillaged, dismantled, and set on fire, the walls thrown down, and a strong fortress built on Mount Sion. But this was not all; Antiochus issued an edict for uniformity of religion throughout his dominions, and sent Athenæus to enforce this edict upon the Jews. He prohibited every observance of their religion, the temple was dedicated to Jupiter Olympius, whose statue was erected on the altar of burnt-offerings; two women who circumcised their children were hanged with their children round their necks; the people were forced to profane the Sabbath and eat swine's flesh and other unclean food. Many suffered as martyrs, and the Jews love to think of Eleazer, a scribe, ninety years of age, who determined "to leave a notable example to the young, to die willingly and courageously for the honorable and holy laws;" and of the seven brethren who, encouraged by their mother, rejected the most splendid offers and braved the most frightful tortures, rather than infringe the law. As a last insult, the shocking and impure feasts of the Bacchanalia were substituted for the feast of Tabernacles, and the Jews compelled to carry the ivy, the insignia of the god, and to join in their disgusting orgies.

Such was the deep depression of the Jewish nation, when Divine Providence raised up the family called the Maccabees, whose lofty patriotism, adventurous valor, daring and sagacious soldiership, generous self devotion, and inextinguishable zeal for their country and their God, demand our warmest admiration. That family con-

sisted of Mattathias, a man of the priestly line of Joarib, and his five sons, Johanan, Simon, Judas, Eleazer, and Jonathan. The aged father, being a man of influence, was courted by the enemy; but instead of yielding, he inflicted death on a Jew whom he saw apostatize; put the king's commissioners to death, and then summoned all the citizens who were zealous for the law to flee to the mountains. Their numbers increased rapidly; and a thousand of them being surprised in a cave on a Sabbath day, were put to the sword. From that time they resolved to defend themselves, if assailed, on the Sabbath; and for a while they continued in the mountains, occasionally sallying forth and enforcing obedience to the law in the city. Afterwards they found themselves sufficiently strong to meet the enemy. Apollonius the governor of Samaria was slain in battle, and his sword was seized by Judas as a trophy, and thenceforward used by him. The circumstances of the time favored the Jews in their noble struggle; they were often successful in their daring efforts, and at length Judas with his confederates took possession of Jerusalem. It was ruined and desolate, and grass and shrubs had grown in the temple; but while some kept guard, others busily employed themselves in repairing the damages that had been done; at length every thing being prepared, a feast of dedication was held for eight days—days of the regeneration of the Hebrew people. Still they were surrounded by enemies, and exposed to continual warfare; in which they were generally successful, so that they obtained possession of various cities and towns. Antiochus died miserable in Persia, and was succeeded by Antiochus Eupator. Lysias was governor for him in Syria, and soon approached with a powerful army; after much fighting, Antiochus was by treaty admitted into the city, where he violated the terms of the compact and threw down the walls. He was soon superseded by Demetrius, the rightful heir to the crown of Antioch, who adopted the more mischievous policy of sowing discord among the Jews, and by means of Menelaus he raised a faction against the Maccabee champion. This induced Judas to enter into a formal alliance with Rome; and Judea was accordingly taken under the protection of that powerful empire. Antiochus then sent a great force into Palestine, and Judas fell in battle. Several other of the patriotic brethren had already fallen; and now Jonathan raised the standard of his country. After a while circumstances occurred which enabled him to assume the pontifical robe, and in his person commenced the reign of the Asmonian princes. After conducting himself nobly and obtaining considerable distinction, he was, by treachery, made a prisoner. His remaining brother Simon was immediately invested with the

command. The crafty Syrian, Tryphon, offered to release Jonathan for 100 talents of silver, and two of his children as hostages for his peaceable conduct; but when he had received the money and hostages, Jonathan was put to death. Tryphon now endeavored to obtain the kingdom from Demetrius, and Simon espoused the cause of Demetrius, who, being thus conciliated, granted him a formal recognition of the independence of his country. Instead, therefore, of interfering in foreign affairs, he now directed his whole attention to the consolidation and internal security of the Jewish nation. But when the affairs of Demetrius became more favorable, that monarch renewed his claim upon Judea. Simon being now old, entrusted his forces to his two sons, Judas and John Hyrcanus. Ptolemy, the son-in-law of Simon, wished to obtain the sovereignty, and having formed a secret treaty with Demetrius, contrived basely to assassinate Simon and his elder son. Hyrcanus escaped a similar doom by avoiding the snare; and in full possession of the virtues of his family, he was unanimously proclaimed high-priest and ruler of his country. His rapid movements disconcerted the conspirators; but being closely besieged by the Syrians, he was reduced by famine, and obliged to submit to vassalage under the Syrian kings. He however availed himself of a favorable opportunity, which occurred four years afterward, and threw off the yoke. The Jewish kingdom thus regained its independence, which it maintained until it fell under the Roman dominion.

Hyrcanus now applied himself to the extension of his territory and the increase of his power, and obtained various conquests; but that which gained him the most applause was the capture of Sichem, and the entire destruction of the rival temple on Mount Gerizim, which had shocked the sight of every pious pilgrim to Jerusalem for two hundred years. The temple at Jerusalem now resumed its dignity as the only temple in Palestine. Yet in a distant region, during the Jewish troubles, another temple had sprung up, and was regarded with much jealousy. At the capture of Jerusalem by Nebuchadnezzar, many Jews under Gedaliah made their escape into Egypt, and received encouragement to settle there. Ptolemy, founder of the Egypto-Grecian kingdom, transported from Judea 30,000 families, most of whom he settled in Alexandria. Besides these, many persons from time to time were induced by the oppression of the Syrians to leave their country and settle in Egypt, where they were kindly received; Ptolemy having formed the purpose of seizing Judea, if possible, deemed it prudent to secure the good will and attachment of the Jews. Under the reign of Ptolemy Philometor, Onias, son of the Onias who was murdered, the rightful heir to the priesthood, fled into Egypt. Deprived of his rightful inheritance, he availed himself of the favor

he enjoyed at court, the friendship shown to the Jews, and his own popularity, to obtain from Ptolemy the gift of a temple and a tract of land for the maintenance of Divine worship in it. The Egyptian Jews regarded this measure as sanctioned by the prophecy of Isaiah, chap. 19, verses 18, 19, in which it was predicted that there should be an altar to the Lord in the midst of the land of Egypt. Here the Jews turned their attention to literature, adopted the Grecian language, and translated the Scriptures into that language, commonly called the Septuagint translation. These measures exposed them to the fierce jealousy and bitter enmity of their brethren in Judea, yet the Alexandrian Jews mingled in all the transactions and attained to the highest honors in the state.

Under the vigorous administration of Hyrcanus, Judea continued to flourish and to extend its bounds. Having reigned twenty-six years, he determined to subdue Samaria, and entrusted the command of his army to his two sons, Aristobulus and Antigonus; this he effected, notwithstanding Samaria was aided by the Syrians, and thus became master of all Samaria and Galilee. Yet amidst this success there was arising a division amongst the people which proved most destructive. The Pharisees and Sadducees embraced views of religion that were opposed to each other; the Pharisees observing a strict, and the Sadducees a liberal discipline. Each party endeavored to obtain influence in the state, and Hyrcanus was of the Pharisee party until the latter part of the reign; when being disgusted at the haughty domination they assumed, he espoused the cause of their opponents. He reigned twenty-nine years.

By virtue of the will of Hyrcanus, his widow claimed the sovereignty, but her son Aristobulus cast her into a dungeon and starved her to death; three of his brethren he subjected to close confinement, and himself seized the diadem. Shortly after this, his remaining brother, Antigonus, returning victorious from an expedition against the Itureans, was regarded with jealousy by the queen, his brother's wife, and treacherously murdered. The king was stung with remorse, and suffered so greatly that he soon died.

The throne was now assumed by Alexander Jannæus, the next in succession; he was an enterprising rather than fortunate prince, and it was a happy circumstance that the adjacent states were weakened by dissension and mutual hostility. His reign was turbulent; once he was defeated with the loss of 30,000 men in an engagement with the king of Cyprus, who then hewed to pieces the inhabitants of a village and cast them into caldrons to be boiled; at another time the Jews rose in rebellion against him, remained in civil war for six years, and demanded that he should put himself to death; after this he tri-



umphed over the insurgents, crucified 8,000 of the disaffected, and slew their wives and children before their eyes. He reigned twenty-seven years; and to counteract the disunion of his people, strongly urged upon his wife before he died, that she should cast the administration into the hands of the Pharisees.

Alexandra, following this advice, obtained powerful support; the memory of her unpopular husband was honored, the high priesthood was conferred on his eldest son Hyrcanus II. and she found her throne secure. She was sustained by the Pharisees; but they resolved to use their power in revenging the execution of the 8,000 persons that were crucified upon the adherents of her late husband. Aristobulus, her second son, now sought popularity by placing himself at the head of this party, and Alexandra permitted them to leave Jerusalem and to enroll themselves as the garrisons of the frontier cities. Thus Aristobulus became the head of a party; he obtained possession of Damascus, and strongly attached the army to his interests.

After reigning nine years, Alexandra died. Aristobulus, at the head of the frontier garrisons, immediately hastened to Jerusalem. The Pharisees, headed by Hyrcanus, seized his wife and children as hostages; but Aristobulus was victorious, and Hyrcanus constrained to retire from power to the condition of a private man. This step was fatal to the Pharisaic party. But there remained a greater enemy to the Asmonean house than the Pharisaic party. This was Antipater, the father of Herod, an Idumean of noble birth. Having, as chief minister of Hyrcanus, obtained considerable influence, and all but the name of sovereign, he now worked on his fears, and at length persuaded him to flee to Aretas, the king of Arabia. Aretas marched against Aristobulus at the head of 50,000 men, and in a general battle defeated him. Aristobulus then shut himself up in Jerusalem, where he made vigorous efforts for defence, and was so closely besieged that great distress ensued. At this period Rome, marching in its strength, assumed a right of trampling on the independence of states in every direction, and had seized Damascus. Through the influence of his power both competitors sought to obtain the Jewish throne, and each sent ambassadors to meet Pompey at Damascus, to secure from him the aid of Rome, and each made large offers to procure it. After amusing both parties, Pompey marched into Judea, and Aristobulus was constrained to give him written orders for the deliverance of all his fortresses into his hands. Still, not able to brook submission, he retired to Jerusalem and prepared to offer resistance, until finding the city too much divided to resist effectually, he went forth and offered Pompey a large sum of money and the sur-

render of the capital. The party of Hyrcanus in the city were so strong that they set this offer of surrender at defiance and kept possession; while Aristobulus, though really prevented from making the promised surrender, was suspected of treachery and loaded with chains. The city was subdued. Pompey walked unawed into the most secret and most holy part of the temple, profaning them by his presence: but he left the treasures untouched, ordered the temple to be purified from the carnage of his soldiers, appointed Hyrcanus high-priest, but without kingly authority, and took Aristobulus, his two sons, and his two daughters as prisoners to Rome. Alexander, the eldest son, made his escape, but the younger son, with his father Aristobulus, graced the conqueror's triumph. From this time the fortune of Pompey declined, and the Jews in every direction espoused the interest of Cæsar: a fortunate choice, though made from blind prejudice, since it conduced to their real welfare, and obtained them the protection of the Cæsars and many valuable privileges.

Alexander, the son of Aristobulus, soon appeared in arms: Hyrcanus summoned the Romans to his aid; and Gabinius entered Judea and besieged Alexander, who, through the interest of his mother with Gabinius, was permitted to surrender his fortress and receive an amnesty. Immediately afterwards Aristobulus himself, and his younger son, having escaped from Rome, raised the standard of revolt, and soon were sent back to Rome in chains. Through the intercession of the mother, whose attachment to the Romans was well known, Antigonus the son obtained his release; but Aristobulus was retained a prisoner. Between the times of these two insurrections Gabinius deprived Hyrcanus of his authority in the state, and established five independent senates, or sanhedrims, according to the form of the great Sanhedrim of seventy-one, which perhaps had existed from the captivity; and this form of government lasted until Julius Cæsar reinvested Hyrcanus with the supreme dignity. This re-instatement was obtained in consequence of services rendered Cæsar by Antipater, who was himself gratified by the rights of Roman citizenship and the appointment of procurator over the whole of Judea. Antipater was well aware of the weakness of Hyrcanus, and of his own influence over him; and therefore soon ventured to appoint his elder son Phasaël to the government of Jerusalem, and his younger son Herod to that of Galilee.

Herod was a man whose character was marked by great decision and severity. Seizing a gang of banditti, he executed summary justice; and being summoned to answer for dispensing with the usual forms of law, he appeared in arms before the affrighted Sanhedrim, only one of whom had the courage to reprove him, and the timid

Hyrcanus adjourned the trial. He then went to Damascus; and having risen high in the favor of Sextus Cæsar, obtained by bribery the command of Cœlosyria. By watching transpiring events, and suiting himself to circumstances, and especially by presenting large gifts to Mark Antony, the conqueror at Philippi, he silenced all complaints against him at Rome, and obtained the appointment of Phasaël and himself as tetrarchs of the province. The peace of Judea was after this disturbed by Antigonus, aided by the Parthians. Hyrcanus and Phasaël were both taken prisoners, and Herod very narrowly escaped. Antigonus not wishing to slay Hyrcanus, disqualified him for ever again executing the priest's office, by cutting off his ears. Phasaël beat out his own brains in prison to avoid being put to death; but Herod so managed his affairs at Rome that Augustus and Antony united in placing him on the throne of Judea. He had however to fight his way, Antigonus having assumed the sovereignty; and after a considerable lapse of time he obtained possession of Jerusalem and sent Antigonus in chains to Rome, where, by order of Antony, he was put to death by the common executioner.

Having thus, with uncommon ability and a clear discernment of character, attained the throne, Herod the Great found his situation so difficult as to call forth all his vigor and dexterity, and furnish him with a plea for the most relentless cruelties. He spared two of the Sanhedrim who advised capitulation, but all the rest—they having raised a strong excitement against him as an alien from Israel—he doomed to death; and as there was a strong party favorable to the Asmonian family, he struck terror into them by putting to death forty-five of their chiefs and confiscating all their property. The appointment to the priesthood caused some embarrassment. Herod, being an Idumean, would never have been acknowledged by the people, and Hyrcanus was disqualified by the mutilation of his ears: Herod therefore invited from Babylon an obscure man, named Ananel, who was of the lineage of the high-priests, and elevated him to the office. This appointment filled with indignation Alexandra, the widow of Alexander, the son of Aristobulus, whose son was the rightful heir. Herod had married her daughter Mariamne, and in consequence of her movements found it prudent to displace Ananel, and to confer the priesthood on the young Aristobulus. But when this beautiful youth, at the age of seventeen, appeared at the feast of tabernacles, the popular feeling was strongly manifested; and Herod saw that in appointing the rightful heir of the Asmonian princes to the office, he had raised up a dangerous rival. He therefore treated him with the greatest attention and outward respect, but secretly caused him to be drowned while bathing, and then attempted

to divert the popular indignation by a splendid funeral. The bereaved mother complained to Cleopatra, queen of Egypt, to whom Antony was entirely devoted; and Herod saw that his situation was most perilous. He therefore proceeded to Rome to vindicate his conduct; and fearful lest if he should be condemned his wife might be possessed by Antony, he left her in the charge of his uncle Joseph, in whose hands he left the government, and gave him a secret charge that should he be unsuccessful, Mariamne should be immediately put to death. This secret the incautious Joseph named to Mariamne, and her mother excited her to revenge, and a rumor of his death induced Alexandra and Mariamne to take measures for securing the authority; but intelligence of an opposite character frustrated their plans. Finding on his return that Joseph had revealed his secret, he was filled with rage and jealousy, and believed the insinuations of his sister Salome. Supposing that her honor had been the price paid for the information, he put Joseph to death, and imprisoned Alexandra with every mark of infamy. Against Mariamne his fury was disarmed by her exquisite beauty; but from this time there existed in his family such disputes, and jealousies, and party treachery, as for ever after involved him in domestic misery. His sister continually assailed the character of Mariamne, until the innocent queen was led to execution. He felt that he had wronged her, and was never happy afterwards; anguish of mind brought on disorder of body, and the restless Alexandra renewed her intrigues; but this being made known to Herod, he consigned her to death. He now became gloomy and manifested a fierce and insatiable thirst for blood. Fearful of the Asmonian influence, he listened to the tale of a pretended conspiracy, and put to death the divorced husband of his sister, and also many other men of rank and distinction. He professed the utmost respect to the religion of the Jews; yet he introduced games and foreign usages; built a theatre within the walls, and outside of them an immense amphitheatre; he even proceeded, in imitation of the Romans, to introduce fights of wild beasts, and combats between wild beasts and gladiators. The Jews looked on with dismay; but when he proceeded to adorn his theatre with representations of the victories of Cæsar, and set up trophies around it, their indignation could not be any longer suppressed; and notwithstanding many paid the forfeit of their lives for manifesting their patriotism, yet Herod was made to feel that his life was not secure. He therefore built a strong palace on Mount Sion; he also built citadels in various directions; devoted immense riches to the enlarging and beautifying the temple, and otherwise gratifying the Jews; he also built the splendid city of Cæsarea, and set up statues of Cæsar and

of Rome, of colossal size, in the centre of a great temple dedicated to Cæsar; nor did he forget a theatre and amphitheatre, with other Grecian city ornaments. These measures exposed him to the hatred of the Jews, who suspected that, notwithstanding all his munificence, he was endeavoring to wean them from their ancient religion and to introduce heathenism. But the same measures had a different effect at Rome, and there his credit advanced daily, as a sovereign entirely devoted to the court which made him king. On the one hand, therefore, his cruelties were many, and on the other, his dominions and his influence increased amazingly.

¶ Still the domestic sorrows of Herod were multiplied. His two sons by Mariamne, Alexander and Aristobulus, having been educated at Rome, returned with high credit; but Salome, by whose arts their mother had fallen, having heard them speak of revenging her death, compassed their destruction. Antipater, son of Herod by another queen, was called home and declared successor to the crown. The two brothers endured much opposition; every effort was made to entangle them in crime; suspicions were whispered and charges advanced against them in every direction so that the mind of Herod was wrought up to frenzy. At length the noble youths fell victims to unfounded accusations, idle fears, and cruel jealousies, being strangled by their father's order. The sons of Mariamne being dead, Herod's life alone stood between Antipater and the sovereignty; the son therefore conspired with others to poison his father; the conspiracy was discovered, and Antipater returning home was arrested and called to trial. The proofs of guilt were full and conclusive, and he was condemned without the least hesitation. Herod delayed the execution and made his will, in which he bestowed the kingdom on Antipas, passing over Archelaus and Philip, who were supposed to be implicated in the conspiracy with Antipater. He left splendid bequests to Cæsar, to his wife Julia, to her sons, his friends, and even his freedmen. Death was at hand: the great Herod felt that he had unjustly condemned a beloved wife and her children, and was farther tormented by the ingratitude of his favorite son. At this time some zealots tore down a large golden eagle with which they had long been annoyed, and which had been set up over the gate of the temple. For this the dying king caused the most active parties to be burnt alive. But a slow fire was creeping through all his own vital parts; he had a rabid appetite which he could not satisfy on account of internal ulcers and dreadful pains. Ulcers that bred worms preyed on the lower region of the body; dropsical symptoms appeared in his feet, which were swoln and exuded; his breathing was difficult, and he was convulsed with violent spasms, so that imagination can

hardly picture to itself a being on earth more wretched in mind and body than Herod the Great. Aware of the vileness of his character, and fearing that there would be no lamentations on account of his death, he determined to extort mourning at his decease; for he caused persons belonging to all the chief families to be confined in prison, and gave charge to his sister Salome to order their execution immediately after he should expire, and before his death should be made public. Thus he intended to cause a general wailing at his death; but when tyrants are dead their edicts are not always regarded, and happily this order was never executed. Amongst the cruelties of his latter days may be noted his order that all children from two years old and under should be slain, that thus his vengeance might be wreaked upon the innocent Jesus who was born "King of the Jews." This inhuman act has been execrated in all subsequent ages; yet it was a small crime when compared with others in which he indulged. His sufferings increased, and became so violent, that, frenzied with bodily and mental agony, he attempted self-destruction. It was rumored that he was dead, and Antipater instantly attempted to obtain liberty by bribing his jailer. This attempt was fatal to him: Herod, though dying, was not yet dead: he had just strength enough to order the immediate execution of his son. Antipater was put to death. Herod made some alterations in his will, and then breathed his last.

By the last will of Herod, Idumea, Samaria, and Judea were given to Archelaus, who made a splendid entry into the temple, and there seated on a golden throne addressed the people, making them many promises. He could not however put on the diadem until his father's will had been confirmed at Rome. This will was disputed by Herod Antipas, to whom the dominion was given by a former will, made when the testator was more sane. While this question was under adjudication a deputation of 500 Jews entered Rome, and complaining bitterly of the oppressions endured under Herod, and the conduct of Archelaus, petitioned that the kingly office might not be conferred upon either of the claimants, but that they might be permitted to re-establish their ancient constitution. The imperial decision gave the sovereignty of Idumea, Samaria and Judea to Archelaus, under the title of Ethnarch, but reserved the making him king until, by some future good deeds, he should prove himself worthy. That time never arrived. He governed with great injustice and cruelty, displaced the high-priest Joazar, and appointed his brother Eleazar, who was in his turn supplanted by Jesus, son of Siloa. Having reigned nine years, he was hastily summoned to Rome while sitting at a banquet. His cause was formally heard, his brothers as well as his subjects being his accusers. The Roman court condemned

him to be banished to Vienne in Gaul. His estates were confiscated, and Judea reduced to a Roman province. Thus the kingdom, which had been ruled by David, Solomon, and a regular succession of kings in their line, until the captivity; and after the captivity by princes of the Asmonean race; then by the Gentile Herod, an Idumean; and finally by the son of Herod as Ethnarch, was reduced to a district dependent on the prefecture of Syria, though administered by its own governor, a man usually of the equestrian order. Here the last vestiges of independence were swept away—Judea became part of a Roman province. The nation was fallen: and here we conclude this department of our first volume.

(To be continued.)

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## TEN TRIBES.

(Continued from page 496.)

*On the descent of the Afghans from the Jews.*

By Henry Vansittart, Esq.

Calcutta, 1784.

Having some time ago met with a Persian abridgment, composed by Maulavi KHAIRUDDIN, of the Asráru'l Afághinah, or the secrets of the Afghans, a book written in the Pushto language, by Husain, the son of Sábir, the son of Khizr, the disciple of Hazrat Sháh Kásim Sulaimáni, whose tomb is in Chunárgur, I was induced to translate it. Although it opens with a very wild description of the origin of that tribe, and contains a narrative which can by no means be offered, upon the whole, as a serious and probable history, yet I conceive that the knowledge of what a nation suppose themselves to be may be interesting, as well as of what they really are: indeed, the commencement of almost every history is fabulous; and the most enlightened nations, after they have arrived at that degree of civilization and importance which has enabled and induced them to commemorate their actions, have always found a vacancy at their outset, which invention, or at best presumption, must supply. Such fictions appear at first in the form of traditions; and having in this shape amused successive generations by a gratification of their national vanity, they are committed to writing, and acquire the authority of history.

As a kingdom is an assemblage of component parts, condensed by degrees from smaller associations of individuals to their general union, so history is a combination of the transactions not only of the

different tribes, but even of the individuals of the nation of which it treats, each particular narrative in such a general collection must be summary and incomplete. Biography, therefore, as well as descriptions of the manners, actions, and even opinions of such tribes as are connected with a great kingdom, are not only entertaining in themselves, but useful, as they explain and throw a light upon the history of the nation.

Under these impressions I have translated an abridged history of the Afghàns, a tribe at different times subject to, and always connect- with, the kingdoms of Persia and Hindustan.

*Translation.*

The Afghàns, according to their own traditions, are the posterity of Melic Tálút, (king Saul,) who, in the opinion of some was a descendant of Judah, the son of Jacob, and according to others, of Benjamin, the brother of Joseph.

In a war which raged between the children of Israel and the Amalekites, the latter being victorious, plundered the Jews and obtained possession of the ark of the covenant. Considering this the God of the Jews, they threw it into the fire, which did not affect it. They afterwards attempted to cleave it with axes, but without success: every individual who treated it with indignity was punished for his temerity. They then placed it in their temple; but all their idols bowed to it. At length they fastened it upon a cow, which they turned loose in the wilderness.

When the prophet Samuel arose, the children of Israel said to him, "We have been totally subdued by the Amalekites, and have no king. Raise to us a king that we may be enabled to contend for the glory of God." Samuel said, "In case you are led out to battle, are you determined to fight?" They answered, "What has befallen us, that we should not fight against infidels? That nation has banished us from our country and children." At this time the angel Gabriel descended, and, delivering a wand, said, "It is the command of God, that the person whose stature shall correspond with this wand, shall be king of Israel."

Melic Tálút was at that time a man of inferior condition, and performed the humble employment of feeding the goats and cows of others. One day a cow under his charge was accidentally lost. Being disappointed in his searches, he was greatly distressed and applied to Samuel, saying, "I have lost a cow and do not possess the means of satisfying the owner. Pray for me, that I may be extricated from this difficulty." Samuel perceiving that he was a man of lofty stature,



asked his name. He answered, Tálút. Samuel then said, "Measure Tálút with the wand which the angel Gabriel brought." His stature was equal to it. Samuel then said, "God has raised Tálút to be your king." The children of Israel answered, "We are greater than our king. We are men of dignity, and he is of inferior condition. How shall he be our king?" Samuel informed them they should know that God had constituted Tálút their king, by his restoring the ark of the covenant. He accordingly restored it, and they acknowledged him their sovereign.

After Tálút had obtained the kingdom, he seized part of the territories of Jalút, or Goliàh, who assembled a large army, but was killed by David. Tálút afterwards died a martyr in a war against the Infidels, and God constituted David king of the Jews.

Melìc Tálút had two sons, one called Berkia, and the other Irmia, who served David and were beloved by him. He sent them to fight against the infidels, and by God's assistance they were victorious.

The son of Berkia was called *AFGHAN*, and the son of Irmia was named *USBEC*. Those youths distinguished themselves in the reign of David, and were employed by Solomon. Afghàn was distinguished by his corporeal strength, which struck terror into demons and genii. Usbec was eminent for his learning.

Afghàn used frequently to make excursions to the mountains, where his progeny, after his death, established themselves; lived in a state of independence, built forts, and exterminated the infidels.

When the select of creatures, Muhammed, appeared upon earth, his fame reached the Afghàns, who sought him in multitudes, under their leaders, Khalid and Abdul Rashid, sons of Walid. The prophet honored them with the most gracious reception, saying, "Come, O *Muluc*, or kings;" whence they assumed the title of Melìc, which they enjoy to this day. The prophet gave them his ensign, and said that the faith would be strengthened by them.

Many sons were born of Khalid the son of Walid, who signalized themselves in the presence of the prophet by fighting against the infidels. Muhammed honored and prayed for them.

In the reign of Sultan Mahmúd of Ghaznah, eight men arrived, of the posterity of Khalid the son of Walid, whose names were Kalun, Alun, Daud, Yalua, Ahmed, Awìn, and Ghazi. The Sultan was much pleased with them, and appointed each a commander in his army. He also conferred on them the offices of Vasir, and Vakili Mutlak, or regent of the empire.

Wherever they were stationed they obtained possession of the country, built mosques, and overthrew the temples of idols. They increased so much that the army of Mahmúd was chiefly composed

of **AFGHANS**. When Herhind, a powerful prince of Hindustan, meditated an invasion of Ghaznah, Sultan Mahmud dispatched against him the descendants of Khalid with twenty thousand horse. A battle ensued; the **AFGHANS** made the attack; and, after a severe engagement, which lasted from daybreak till noon, defeated Herhind, killed many of the infidels, and converted some to the Muhammedan faith.

The **AFGHANS** now began to establish themselves in the mountains, and some settled in cities with the permission of Sultan Mahmud. They framed regulations, dividing themselves in four classes, agreeably to the following description: the first is the pure class, consisting of those whose fathers and mothers were **AFGHANS**. The second class consists of those whose fathers were **Afghàns**, and mothers of another nation. The third class contains those whose mothers were **Afghàns**, and fathers of another nation. The fourth class is composed of the children of women whose mothers were **Afghàns**, and fathers and husbands of a different nation. Persons who do not belong to one of these classes are not called **Afghans**.

After the death of Sultan Mahmúd they made another settlement in the mountains. Shihabuddin *Gauri*, a subsequent Sultan of Ghaznah, was twice repulsed from Hindustan. His Vazir assembled the people, and asked if any of the posterity of Khalid were living. They answered: "Many now live in a state of independence in the mountains, where they have a considerable army." The Vazir requested them to go to the mountains and by entreaties prevail on the **Afghans** to come, for they were the descendants of companions of the prophet.

The inhabitants of Ghaznah undertook this embassy, and by entreaties and presents conciliated the minds of the **Afghans**, who promised to engage in the service of the Sultan, provided he would himself come and enter into an agreement with them. The Sultan visited them in their mountains, honored them, and gave them dresses and other presents. They supplied him with 12,000 horse and a considerable army of infantry. Being dispatched by the Sultan before his own army, they took **Dèhli**, killed Roy Pahtoura the king, his ministers and nobles, laid waste the city, and made the infidels prisoners. They afterwards exhibited nearly the same scene in **Canauj**. The Sultan, pleased by the reduction of those cities, conferred honors upon the **Afghans**. It is said that he then gave them the titles of **Patan** and **Khan**: the word **Patan** is derived from the Hindi verb **Paitna**, to rush, in allusion to their alacrity in attacking the enemy. The **Patans** have greatly distinguished themselves in the history of Hindustan, and are divided into a variety of sects.

The race of **Afghans** possessed themselves of the mountain of

Solomon, which is near Kandahar, and the circumjacent country, where they have built forts: this tribe has furnished many kings. The following monarchs of this race have sat upon the throne of Dehli: Sultan Behlole, Afghan Lodi, Sultan Secander, Sultan Ibrahim, Shir Shah, Islam Shah, and Adil Shah Sur. They also number the following kings of Gaur: Solaiman Shah Gurzani, Bayazid Shah, and Kuib Shah; besides whom their nation has produced many conquerors of provinces. The Afghans are called Solaimani, either because they were formerly the subjects of Solomon, king of the Jews, or because they inhabit the mountains of Solomon.

The translation being finished, I shall only add, that the country of the Afghans, which is a province of Cabul, was originally called Roh, and from hence is derived the name of the Rohillahs. The city, which was established in it by the Afghans, was called by them Paishwer, or Paishòr, and is now the name of the whole district. The sects of the Afghans, or Patans, are very numerous. The principal are these: Lodi, Lohauni, Sùr, Serwani, Yufsufzihi, Bangish, Dilazai, Khatti, Yasin, Khail, and Baloje. The meaning of Zihi, is offspring; and of Khail, sect. A very particular account of the Afghans has been written by the late Háfiz Rahmat Khan, a chief of the Rohillahs, from which the curious reader may derive much information. They are Musselmans, partly of the Sunni, and partly of the Shiah persuasion. They are great boasters of the antiquity of their origin and reputation of their tribe, but other Musselmans entirely reject their claim and consider them of modern, and even base extraction. However, their character may be collected from history. They have distinguished themselves by their courage, both singly and unitedly, as principals and auxiliaries. They have conquered for their own princes and for foreigners, and have always been considered the main strength of the army in which they have served. As they have been applauded for virtues, they have also been reproached for vices, having sometimes been guilty of treachery, and even acted the base part of assassins.

*Note on the above account, by the President, Sir W. Jones.*

This account of the Afghans may lead to a very interesting discovery. We learn from Esdras that the ten tribes, after a wandering journey, came to a country called Arsareth, where, we may suppose, they settled. Now, the Afghans are said, by the best Persian historians, to be descended from the Jews; they have traditions amongst themselves of such a descent; and it is even asserted that their families are distinguished by the names of Jewish tribes, although, since their conversion to the Islám, they studiously conceal

their origin ; the Pushtoo language, of which I have seen a Dictionary, has a manifest resemblance to the Chaldaic ; and a considerable district under their dominion is called Hazáreh, or Hazáret, which might easily have been changed into the word used by Esdras. I strongly recommend an inquiry into the literature and history of the Afghans.

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*To the Editors of the Jewish Expositor.*

GENTLEMEN—As it is of the greatest importance to investigate the existence of the descendants of the ten tribes of Israel, who were carried captive unto Halah, and Habor, and Hara, and to the river Gozan, by Tiglath-pilneser and Shalmaneser, kings of Assyria ; and as every circumstance is important, which serves to throw light upon this interesting topic, I therefore send to you for insertion in the Jewish Expositor the following extracts from *An account of the Kingdom of Caubul, which comprises a view of the Afghaun nation, by the Hon. Mounstuart Elphinstone*. The generality of the readers of the Jewish Expositor must be aware that it was the opinion of Sir William Jones that the Afghaun nation was a part of these captive Israelites. This opinion, and the outline of their history, according to their own traditions, were inserted together in the Asiatic Researches ; and in the same paper Sir William Jones strongly expressed his wish that new inquiries should be made into their origin and their supposed descent from the father of the faithful. The work, from which the present extracts are taken, gives a fuller account of their nation than has hitherto appeared in print. The author of this work differs altogether from Sir William Jones in opinion, and endeavors to confute the supposition of their Jewish descent. Whether his arguments are firmly established, or whether the sentiments of Sir William Jones approach more nearly to the truth, must remain for your readers to decide. On whichever side, however, the result may prove, this much is certain, that in many respects the Afghaun nation differs most widely from every other people professing the faith of Mohammed, most especially in their great toleration and kindness towards strangers of a different religion, in their hospitality, in their abhorrence of the system of slavery, and in the superiority of rank held by their women in society over any custom of the like kind in Mohammedan countries. Nor is the resemblance of the Afghaun character to the law and customs of the Jews less remarkable in their chiefly contracting marriages with their own tribes and their own nation ; in the obligation incumbent upon every Afghaun to marry the widow of his deceased brother, if his brother die

without issue; in their permission of divorces, and in the singular practice of the Ghiljies resembling the Feast of Tabernacles. Though any one of these singular coincidences might, by itself, be deemed of little consequence, yet, when the whole are considered together, they are surely sufficient to show the necessity of prosecuting further inquiries into the Afghaun history, and of endeavoring to ascertain whether or not they are a portion of the ten tribes, who, like many of their brethren in China, have turned aside from the true God to follow the superstitions of Mohammed, yet retaining, in their present degraded state, vestiges of their former greatness and of their former superior legislation. Their own history and belief coincide with their asserted Israelitish descent; and the Arabs call them Solimaunee; and they have a place, twice mentioned by Mounstuart Elphinstone, called TUKHTE SOLIMAUN, or Solomon's Throne.

The extinction among them of the Hebrew and Chaldee dialects will prove no argument to either side of the question, because the Jews of China, although they yet have their Hebrew rolls, and a regular temple-service throughout the Sabbaths and festivals of the year, have exchanged their ancient tongue for the language of China, in the same manner as the Afghauns may have done in favor of the Pooштоo, and yet are incontestibly acknowledged, both by Jews and Christians, to be the true race of Abraham. Nor does there appear to be a greater difference between the Afghauns and the Jews than that which is known to exist between the Jews of Europe and many black Jews upon the coast of Malabar; than that which exists between the Jews of Europe and many of those who within the empire of China have joined themselves to the followers of Mohammed. The situation also of the Afghaun nation, bordering upon the kingdom of Persia, and lying to the west of China, appears to agree with the traditions of the Chinese Jews who made mention of some of their nation who used to reside about the same country; and it is yet more remarkable that all communications should have ceased between these Jews and those of China during more than two centuries. What can be assigned as a more powerful cause for this TOTAL cessation of every kind of intercourse than the conversion of the Jews, in or about Persia, to the false illusions of Mohammedanism?

The following extracts are not always quoted in the order in which they occur in the work of Mounstuart Elphinstone, but are digested under their proper heads. It would be superfluous to compare these customs with the commands of Scripture, &c. as their agreement must be sufficiently obvious. I shall therefore content myself with simply copying the command given to the Israelites by Moses concerning their behavior to strangers: it has a wonderful

agreement with the present conduct of the Afghauns: "If a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt." I am, &c.

JOHN NOBLE COLEMAN.

1. Marriages of the Afghauns much confined to their own tribes and nation.

"In general men marry among their own tribes, but the Afghauns often take Taujik, and even Persian wives. These matches are not at all discreditable, but it is reckoned a mark of inferiority to give a daughter in marriage; and consequently the men of rank, and the whole of the Dooraunees, refuse their daughters to men of any other nation."

2. Obligation upon every Afghaun to marry the widow of his deceased brother.

"Among the Afghauns, as among the Jews, it is thought incumbent on the brother of the deceased to marry his widow; and it is a mortal affront to the brother for any other person to marry her without his consent. The widow, however, is not compelled to take a husband against her will; and if she have children, it is thought most becoming to remain single."

3. Divorces allowed by the Afghauns, but not often practiced on the part of the women.

"A husband can divorce his wife without assigning any reason, but the wife cannot divorce her husband; she may sue for a divorce, on good grounds, before the Cauzy, but even this is little practiced."

4. Superior condition and literature of the Afghaun women.

"The condition of the women varies with their rank. Those of the upper classes are entirely concealed, but are allowed all the comforts and luxuries which their situation admit of. Those of the poor do the work of the house, and bring in water, &c. The Mohammedan law allows the husband to beat his wife; but it is reckoned discreditable for a man to avail himself of this privilege. The ladies of the upper classes frequently learn to read, and some of them show considerable talents for literature. At the same time it is thought immodest in a woman to write, as she might avail herself of her talent to correspond with a lover. I have known several families which were principally guided by women of more than ordinary talents; and in those cases they never hesitated to correspond on any business that concerned their sons. These are chiefly the mothers of families, but the wives also often gain a great ascendant;

and all the advantages given by the Mohammedan law are not always sufficient to prevent the husband's sinking into a secondary place in his own house. Women of the lower orders have all the amusements of their husbands; but none, that I know of, peculiar to themselves. . . . The Dooranees treat their wives kindly, and it is not uncommon for a woman to have a great ascendancy over her husband, and even to be looked up to in the family for her wisdom. A lady of this kind assumed the absolute command of a caravan with which Mr. Tosta traveled, and that gentleman profited in no small degree by her protection. The men and women live and eat together, when the family is by itself, and at their parties they are always separate. Their visitors, their sports, and all their meetings are apart."

5. Charity, alms, and maintenance of the priests observable among the Afghauns.

"The Mohammedan religion requires that every man should give a portion of his income in charity. All presents to holy men, and even the regular stipends of the moolahs, are included under this head, besides alms to beggars. In places distant from towns, where there are no beggars, they reckon money spent in hospitality as charity, and in this interpretation they simply fulfill the injunctions of their religion."

6. The hospitality of the Afghauns.

"One of the most remarkable characteristics of the Afghauns is their hospitality. The practice of this virtue is so much a national point of honor that their reproach to an inhospitable man, is, that he has nothing of the Pooshtoonwullee, (nothing of the custom of the Afghauns.) All persons indiscriminately are entitled to profit by this practice; and a man who traveled over the whole country without money, would never be in want of a meal, except, perhaps, in towns. It is the greatest of affronts to an Afghaun to carry off his guest; but his indignation is never directed against the guest who quits him, but the person who invites him away. All the details of the practice of hospitality will appear in the particular account of the tribes. . . . A man's bitterest enemy is safe while he is under his roof; and a stranger who has come into an Afghaun's house or tent is under the protection of the master as long as he stays in the village. From this principle arises the obligation of protecting and defending a fugitive, whatever may be his crime; and hence the frequency of elopements with women from one Oooloofs to another, and of the refuge found by murderers in a similar flight. . . . All the authentic accounts I have of the treatment of strangers by the Afghauns, either in their own country or elsewhere, give an impres-

sion of philanthropy and politeness when there was no temptation to depart from these principles. . . . . The hospitality so conspicuous among all the Afghauns is particularly so with the Dooraunees. Every stranger is welcome wherever he goes. The smallest and poorest camp has its arrangements for the reception of guests, and the greatest nobleman is not exempt from the necessity of providing food and lodging for all who approach his castle. In most villages travelers go to the mosque, or hoojra; and, in common times, the first person they meet entertains them. In times of scarcity they are supplied either by a subscription from the inhabitants, or, much more frequently, by the person whose turn it is to entertain a guest: bread, kooroot, and clarified butter are always provided, to which flesh and soup are added, if a sheep has been killed in the village. If an entertainment is going on at any house in the village, the traveler is immediately invited to it, and received with the same attention as if he were a friend and neighbor; and when he retires to rest he is provided with covering by the person who is allotted to be his host. This hospitality is not limited to Afghauns, or even to Mohammedans; a Hindoo who came into a Dooraunee village would meet with the same reception, although his religion would not allow him to eat with his entertainers, even if they had no scruples in his company."

7. Remarkable kindness of the Afghauns towards strangers of a different religion.

"The feelings of the Afghauns towards people of a religion entirely different from their own, is, however, free from all asperity as long as they are not at war. . . . . Whatever may be their conduct in war, their treatment of men, whom they reckon infidels, in their own country, is laudable in Mohammedans. *Their hatred to idolaters is well known*; yet the Hindoos are allowed the free exercise of their religion, and their temples are entirely unmolested, though they are forbidden all religious processions, and all public exposing of their idols. . . . . Mr. Duree relates that he has seen many disputes between Hindoos and Mussulmen in Candahar, in which the Hindoos were quite as violent as their opponents, without giving the least offence to any of the other Mohammedans. . . . . I have had many opportunities of hearing of the treatment of Christians from a native of Constantinople, who professed the Catholic religion, and, as he had resided from ten to twenty years in the country, he could scarcely be supposed to be ill-informed. He sometimes complained of the Afghauns in other respects, but always said that they had not the smallest aversion to a Christian. He took care never to attack the Mohammedan doctrines un-



less he was well assured of the presentiments of his company ; but, in all respects unconnected with religion, his conduct and the treatment he received were those of a foreign Mussulman. I have had opportunities of witnessing the fidelity of his Mohammedan servants, to whom he sometimes entrusted secrets, which would have cost him his life. He was always treated with respect by men of all ranks, and among others, by the king's Imaun, the head of the Mussulman religion in Caubul. What proves the general toleration, is, that he was very obnoxious to the prime-minister for his attachment to Mokhtaur Oodoula, (on whose ruin the other had risen,) and was for some time in confinement within the Balla Hissaur on that account ; yet his religion was never thought of as a pretence for injuring him. There is a Catholic priest of Greek descent at Caubul, who seems to be well treated, as he is mentioned with respect in a letter from the Vizier to me ; and I have seen an Arminian soldier, who, though very debauched and often intoxicated, seems to be exactly on a footing with the Persians with whom he served. But the best evidence on this head is that of Mr. Durie, who traveled through the Afghaun country, as far west as Candahar, in the disguise of a Mohammedan, and though his real religion was often suspected, and several times discovered, he never observed any change in the behavior of the people. I refer to the journey for particulars," &c. &c.

8. Disgust of the Afghauns at the system of slavery, and their treatment of slaves.

" The Afghauns and Persians think it a disgrace to release a slave for money, but they often give them their liberty for good service, or emancipate them upon their death-beds. . . . . *The Afghauns have always a great horror at making people slaves ; they revile the Uzbeks for this practice, and apply to them, with great disgust, the appellation of AUDAM FAROSH, or stealers of men. . . . . Le traitement qu'ils (les Aghans) font à ceux qui deviennent leur captifs par le droit de la guerre n'a rien de la barbarie de la plupart des autres nations de l'orient. Ils regardent comme une inhumanité atroce, et dont ils ont horreur, l'usage de ceux qui les vendent pour esclaves. Il est bien vrai, qu'ils se font servir par eux ; mais outre que dans le tems même de leur servitude, ils les traitent avec bonté et en ont du soin ; ils ne manquent jamais pour peu qu'ils en soient contents, de leur rendre la liberté au bout d'un certain tems : autant differens des autres peuples de l'Asie à cet egard, qu'ils le sont du côté des bonnes mœurs.*"

9. Singular custom of some of the Ghiljies, a tribe of the Afghaun nation, resembling the Feast of Tabernacles.

*“ The husbandmen of the Kahinder Khail annually betake themselves to the imitation of a pastoral life. Every summer they pitch their tents at some distance from the fort, which is so entirely abandoned, that the gates are locked: they remain in tents during the whole of the summer, moving occasionally within a moderate space round their fort. The enjoyments of this season are great.”*

To the Editors of the Jewish Expositor.

GENTLEMEN—Since my communication to you concerning the Afghauns, I have met with an interesting passage in the Quarterly Review for October, 1815, (see page 173,) which seems to throw some additional light upon this pleasing subject, and to contain another argument that part of the Afghaun nation are certainly of Jewish origin. As every discovery of even the smallest portion of the ten tribes of Israel, which have been concealed but not lost, which have been forgotten but shall again be had in remembrance, as even every literary research and every historical document which may lead to such a discovery, must be particularly interesting in this Biblical age, and may tend to excite the dormant attention and compassion of Christians towards the despised and neglected race of Israel, I beg leave to request the insertion of this paper in your useful work, the Expositor.

I am, &c.

JOHN NOBLE COLEMAN.

“ In the second volume of the Asiatic Researches there is a translation of a Persian historical fragment, in which the descent of the Afghauns is traced from the Jews, Afgan being stated as the son of Berkia, the son of Saul; he is represented as a man distinguished by great corporeal strength, who established himself and his progeny in a state of independence in the valleys formed by the numerous ramifications of the Hindoo Coosh.

“ No one, however, has as yet attempted to institute such an inquiry. Mr. Elphinstone avows his inability for the task; their own accounts of their origin appear to him to be fabulous; but all their histories, he says, begin with relating the transactions of the Jews from Abraham down to the captivity. He adds that this narrative appears to agree with that of the other Mahommedans; and that although interspersed with some wild fables, it does not essentially differ from Scripture. Sir John Malcolm observes that almost all the Mahommedan writers claim this descent for the Afghauns; and that he himself possessed a genealogical table, in which it was attempted to prove that all the principal families of Afghanistan were direct descendants of the kings of Israel; but although they differ remarkably in their

personal appearance, dress, customs, and language, from the Persians, the Tartars, and the Indians, yet, as the Pushtoo has no affinity with the Hebrew, as he *understands*, he seems to lay little stress on the written traditions of their origin. Now, if the fact were established of a total want of similarity between the two languages, we should not deem it a circumstance more conclusive against their Jewish origin than their marked resemblance in all other respects, as well as their own and their neighbors' traditions, are in favor of it; but the missionaries of Serampore, in the account of their proceedings down to June, 1814, differ very widely on this point from Sir John Malcolm and Mr. Elphinstone; and the authority of such men as Carey and Marshman, will, perhaps, as far as language is concerned, be rated higher than that of either of the former. These learned men state distinctly that 'the Pushtoo language (into which they have translated nearly the whole of the New Testament) contains a greater number of Hebrew words than is to be found in that of any nation in India;' and that 'the Pushtoo and Balochee appear to form the connecting link between those of Sungskrit and those of Hebrew origin;' that a learned Afghan says, 'his nation are Beni Israel, but not Yuhodi;' sons of Israel, but not Jews; and that Mr. Chamberlain (a resident missionary) writes, 'Many of the Afghans are undoubtedly of the race of Abraham.' All of which is highly encouraging for the prosecution of that inquiry recommended by Sir William Jones."

M. Langles, in detailing the literary labors of Protestant Missionaries in the East, in the third number of the "Archives du Christianisme," published at Paris last March, observes that "the country of the Afghans, called Afghanistan, extends from the 29th to the 35th degree of north latitude, and from the 62d to the 75th degree of east longitude from Greenwich; it is bounded on the north by the mountains which divide it from Kachgar\* and Badakhchan; on the northwest by other mountains which separate it from Turkestan; on the west it encloses a part of Khoracan, the other part belonging to the Shah of Persia; while the south is terminated by deserts and Belouchistan. The Indus, which rises about the 35th degree of north latitude, forms the chief boundary of Afghanistan on the east. Many learned men of respected authority, such as Sir William Jones, and others, have conjectured that the Afghans are descended from the ten tribes of Israel led away captive by Salmanasar, and banished to Halah and Hahor, along the river Gozan, and in the cities of the Medes. An intelligent Afghan, who was lately at Serampore, remarked that his countrymen were called 'the children of Israel, not of Judah.' Mr. Chamberlain, in a letter dated the 23d

\* The French names of places are retained.—TRANSLATOR.

April, 1814, observes, 'A very great number of the Afghans are indisputably the descendants of Abraham; their language comprising a greater number of Hebrew words than any other in India.' In fact, according to Pomponius Mela, and other ancient geographers, Media was only a hundred leagues distant from the frontier of modern Afghanistan. The greater part of the inhabitants profess the Mohammedan religion. They have borrowed the Arabic alphabet, adding some characters and marks requisite to give the sounds of the Sanscrit. The Pushtoo, the tongue of the Afghans, and the Belouchiky, may be considered as the two links which unite the languages of Sanscrit with those of Hebrew origin. Such is the opinion adopted and maintained by the Protestant Missionaries; but all their conjectures, and even the imposing authority of that illustrious character Sir William Jones, added to my own researches, are all insufficient, as I think, to counterbalance the investigations of Mr. Elphinstone. The authority of this learned traveler appears to me to be irrefragable: 'All this theory,' he says, 'is plausible, and it may even be true; but if it be attentively examined, it will easily be seen that it rests wholly on a very vague tradition enveloped in the profoundest obscurity.' I pass over the observations and facts by which Mr. Elphinstone destroys this specious hypothesis, and *proves that the Afghans are not exotic, but aboriginal*; and indeed it more rarely happens, I believe, that the inhabitants of plains settle in the mountains, than for mountaineers to *descend in order to settle in the plain.*"

(To be continued in the next Vol.)

#### CHRISTIAN JEWS.

*Extract from the Journal of a Traveler just returned from Holland.*

"Some gentlemen in the passage-boat between Amsterdam and Utrecht happened to meet with several Jews. The weather was then very unfavorable, (as it was just before harvest,) and this formed the subject of their conversation: one of the Jews observed it was a judgment upon the Christians for their disrespect of the Messiah, the Savior of the world. "And what do you care about the Messiah?" said one of the gentlemen, "are not *you Jews?*"—"Yes," replied the other, "*but we believe as firmly in Christ as most Christians do*: we have been long separated from the Synagogue, and meet by ourselves to read the New Testament and pray to Jesus Christ; our members are very numerous in Amsterdam." "But why," asked the gentleman, "do you not come forward and join the Christians at once?" "Sir," replied the Jew, "*your practice and profession are so much at variance, that we think we are better by ourselves!!*"

## JEWISH ANTIQUITIES.

(Continued from page 458.)

## CHAPTER IV.

*Of their King.*

The alteration made in the form of the Hebrew constitution, which originally was a proper theocracy, by setting up the regal government, hath been already considered. As it was plainly an act of rebellion against God to make any change in his original settlement, the Jews are therefore charged with "rejecting him, that he should not reign over them, when they desired to have a king, to judge them like all the nations," 1 Sam. 8 : 5, 6, 7. Nevertheless, as he permitted divorces "because of the hardness of their hearts," Matt. 19 : 8, in like manner, foreseeing the perverse disposition they would have, after their settlement in Canaan, to such an alteration, he was pleased to give them some rules beforehand concerning their choice of a king and the manner of his administration, Deut. 17 : 14, to the end. Some of the rabbies, in order to exculpate their nation from the charge of rebellion on this occasion, would have this permission and regulation amount to an injunction to choose a king. Maimonides tells us,\* out of the Babylonish Gemara,† that Moses gave the Israelites three express commandments—to elect a king, to destroy Amalek, and to build a temple after they were possessed of the land of Canaan. He observes that they accordingly chose Saul for their king before they declared war against the Amalekites. But if this had been designed and understood as a command, they would no doubt have chosen a king presently after their settlement in Canaan, and not have delayed it for upwards of three hundred years.‡ We cannot suppose but Samuel would have put them upon choosing a king, in obedience to the law of God, long before they desired one ; and not have blamed them, as he did, when they expressed that desire, 1 Sam. 10 : 19. Many of

\* De Regibus, cap. 1, ab init.

† Sanhedrin, cap. 23, in excerptis Cocceii, cap. 11, sect. 6.

‡ Si petitio regis absolutè, inquit Abarbanel, fuit legitima, et præceptum legis, et non peccatum fuit, nisi in modo petendi, vel in fine, tempore, aut intentione ejus : quare Joshua et cæteri judices Israelis, ipsum secuti, nunquam cogitarunt de rege in Israele constituendo, cum hoc ipsis præceptum esset, quom ingrederentur terram ? Quomodo omnes transgressi sunt hoc præceptum, cum essent in terrâ post ejus occupationem et divisionem ? Nullum hactenus interpretum vidi, qui de hoc egerit, et ad hoc aliquid responderit. Abarbanel. Dissert. 2, de Statu et Jure Regio, ad calcem Buxtorfi Dissertationum, p. 427, edit. Basil, 1662.

the rabbies are therefore of a contrary opinion;\* and so is Josephus, who imputes this desire of a kingly government† to the intolerable corruption which had crept into all the courts of justice through the baseness and avarice of Samuel's two sons.‡ And he introduces his account of the regulations in Deuteronomy concerning their kings, with observing that they ought not to have affected any other government, but to have loved the present, having the law for their master, and living according to it, for it was sufficient that God was their ruler.§ That their desire of a king was displeasing to God seems also to be intimated in the prophecy of Hosea, "I gave thee a king in mine anger, and took him away in my wrath," Hos. 13 : 11 ; referring to Saul, the first king, on occasion of whose election God expressed his displeasure by terrible thunder, 1 Sam. 12 : 17, 18 ; and to Zedekiah, the last king, whom he suffered, together with his subjects, to be carried captive to Babylon. Maimonides, indeed, pretends that the sin for which the people were reproved by Samuel, did not consist in their desiring a king, but in their coming to him in a tumultuous and disrespectful manner and asking a king, not in obedience to the Divine command, but because they disdained his government.|| This, however, is by no means agreeable to the Scripture account, which evidently lays the blame on the desiring a king,¶ not on the manner in which that desire was expressed: "The thing displeased Samuel when they said, Give us a king to judge us. And Samuel prayed unto the Lord. And the Lord said unto Samuel, Hearken unto the voice of the people, in all that they say unto thee ; for they have not rejected thee, but they have rejected me, that I should not reign over them," 1 Sam. 8 : 6, 7. The law, therefore, in the seventeenth chapter of Deuteronomy, must be looked upon, not as a command, nor hardly as a permission to choose a king ;\*\* for, if they had supposed it to amount even to a permission, no doubt they would have alledged it to Samuel ; nor is it easy to see how "their wickedness would then have been so great in asking a king" as it is represented to be. It must be considered, therefore, rather as a restraining law, that in case they would have a king, it should be under such limitations as God then prescribed, which are the eight following :

\* Vid. Abarbanel, ubi supra, p. 424, et seq.

† Agreeably to 1 Sam. 8 : 5.

‡ Antiq. lib. 6, cap. 3, sect. 3, edit. Haverc.

§ Lib. 4, cap. 8, sect. 17.

|| De Regibus, cap. 1, sect. 2.

¶ In redargutione Samuelis, inquit Abarbanel, semper attribuitur peccatum petitioni regis absolutè, &c. Ubi supra, p. 437.

\*\* Abarbanel makes several judicious observations to show it was no command, in his dissertation above quoted, p. 436, et seq.

1st. That the choice of the person to be their king God would reserve to himself. They must not say, "I will set a king over me, like as all the nations that are round about me, but thou shalt in anywise set him king over thee, whom the Lord thy God will choose," Deut. 17 : 14, 15. Accordingly he appointed Saul, by lot, to be their first king, 1 Sam. 10 : 21, and David, by name, to be their second king, 1 Sam. 16 : 12. He likewise chose Solomon to be David's successor, 1 Chron. 28 : 5; and, after him, he made the kingly government hereditary in David's family, 1 King, 2 : 4. Nevertheless, this divine choice and appointment only restrained the people from making any other person king than him whom God had nominated; but it did not actually invest him with the regal authority, that was done by an act of the people.\* Thus, after God had appointed David to be king, in token of which he had been anointed by Samuel, 1 Sam. 16 : 13, yet the men of Judah anointed him king over the house of Judah, whereby they declared their concurrence and acceptance of him for their king, 2 Sam. 2 : 4. And upon the death of Solomon, though the crown was then hereditary, "all Israel came to Shechem to make his son Rehoboam king," 1 Kings, 12 : 1.

2dly. The king must be a native Israelite, not a heathen nor a proselyte. "One from among thy brethren shalt thou set over thee; thou mayest not set a stranger over thee, who is not thy brother," Deut. 17 : 14, 15. It may naturally be inquired, what occasion was there for this limitation, when God had reserved the choice of the person to himself? I answer, more effectually to unite the people against any foreign invader, and any one who might attempt to seize the crown. The Mishna relates,† that when king Agrippa, an Idumean proselyte, met with this text as he was reading in public, he burst into tears because he was not of the seed of Israel. The people, however, encouraged him, crying out, Fear not, Agrippa, thou art our brother; probably because the children of Esau, from whom the Idumeans are descended, are called in Deuteronomy the brethren of the Jews, Deut. 2 : 4.

3dly. The king was not to multiply horses, and is particularly forbid, therefore, sending to Egypt for them, Deut. 17 : 16, where was the chief breed of those animals in that part of the world. The Egyptian cavalry, which invaded Judea in the reign of Rehoboam,

\* Per "ponere regem," inquit Abarbanel, intelligitur ejus constitutio per populum; sed electio divina facta fuit per prophetam, mediante unctione. Abarbanel, Dissert. 3, p. 451, ad calcem Buxtorf. Dissert. Philolog. Theolog. edit. Basil, 1662.

† Mish. in Sota, sive de uxore adulterii suspecta, cap. 7, sect. 8, edit. Surenhusii, tom. 3, p. 268.

consisted of twelve hundred chariots and sixty thousand horsemen, 2 Chron. 12 : 2, 3. The reason of the king's being prohibited to multiply horses hath been commonly thought to be to restrain him from affecting unnecessary pomp, expensive to himself and burthensome to his people. If so, Solomon was egregiously guilty of transgressing this law, who had horses brought out of Egypt, 1 Kings, 10 : 28 ; and according to the account in the first book of Kings, had forty thousand stalls of horses for his chariots, and twelve thousand horsemen, 1 Kings, 4 : 26 ; or, according to the lower account in Chronicles, four thousand stalls for horses and chariots, and twelve thousand horsemen, 2 Chron. 9 : 25. Perhaps these two accounts are best reconciled by allowing ten horses to each stall mentioned in Chronicles ; or, the word signifying either stable or stall, in Chronicles it may mean the former, in Kings the latter.\*

Dr. Warburton, in his *Divine Legation of Moses*, supposes it was the true and sole design of this law to forbid the Jews the use of cavalry in their armies, which, he says, God did on purpose to make it manifest that he protected that nation by a special providence.† If so, Solomon does not seem to have violated this law so grossly as hath been commonly imagined ; for, though he kept such a multitude of chariots for state, and had twelve thousand horsemen for his life-guard, yet it does not appear that he had any cavalry designed for war.

*4thly.* The king is forbidden "multiplying wives to himself, that his heart turn not away," Deut. 17 : 17 ; the most natural exposition of which law is, that it prohibits polygamy, or having more wives than one. For it is not here said, "He shall not greatly multiply," as it is in the next clause concerning silver and gold, but simply, "he shall not multiply." The rabbies, indeed, enlarge the number of wives allowed the king to eighteen, and understand the law as only forbidding his having more,‡ which they attempt to ground on David's having six wives, a list of whom we have in the second book of Samuel, chap. 3 : 2-5, compared with what the prophet afterwards tells him, that if he had not offended God, he "would moreover have given him such and such things, chap. 12 : 8, which they interpret of twice as many wives more, in all eighteen.§ And

\* Stockii Clavis in verb.

† Sensus est, inquit Abarbanel, regem sibi non debere multiplicare equos ex terra vel sua vel aliorum ; neque confidere suæ multitudini et potentia, non equis et equitibus numerosis, sed unicam suam fiduciam debere esse Deum. Ubi supra, p. 440.

‡ Mish. Sanhedrin, cap. 2, sect. 4, tom. 4, p. 217, edit. Surenhus. et Gemar. in excerptis Cocceii, cap. 2, sect. 8.

§ R. Ob. de Bartenora in Mish. capite supra citato, p. 118.



in their opinion no king should have a greater number than God would have allowed David. Solomon, without doubt, heinously transgressed this law, who had seven hundred wives and three hundred concubines, 1 Kings, 11: 3; and the sad effect was, what this law was intended to prevent, that they "turned away his heart from God."

5thly. The king is also forbid "greatly to multiply to himself silver and gold," Deut. 17: 17. This Solomon did in a remarkable manner; for it is said that "the weight of gold that came to him in one year was six hundred threescore and six talents, besides what he received from the merchantmen, and in particular from the traffic of the spice merchants, and from the kings of Arabia, and from the governors of the country; and that, besides a vast quantity of targets and shields, all of beaten gold, and a throne overlaid with gold, all his drinking vessels, and all the vessels of the house of the forest of Lebanon were of this precious metal—silver being in Jerusalem, in a manner, as plenty as stones, and little esteemed in his days," 1 Kings, 10: 14–27. Notwithstanding no particular reason is given for this prohibition of multiplying silver and gold, we may easily conceive the design of it was partly to prevent the king's oppressing the people with taxes in order to enrich himself, as seems to have been done by Rehoboam, whose treasurer the people therefore stoned, 1 Kings, 12: 18; and partly to restrain him from luxury, the common effect of riches, lest the king's example should debauch and enfeeble the nation and prove its ruin, as the wealth and consequent luxury of the Persians proved the destruction of their empire. The rabbies, indeed, observe that this law forbids only the king's multiplying gold and silver to himself, or to his own private coffers, but not to the public treasury, or for national exigencies.\*

6thly. The king is enjoined to write for himself a copy of the law in a book, out of that which is before the priests and Levites, Deut. 17: 18, that is, from the authentic copy kept in the sanctuary. Interpreters differ about the meaning of the word *mishne*, which we render a copy. The Seventy translate it *to deuteronomion*, and the Vulgate *deuteronomium*, that translation generally following the version of the Seventy; from whence some have imagined that the king was obliged to transcribe only the book of Deuteronomy.† Montanus renders it *duplum*, which version agrees with Maimonides' interpretation of this law, that "the king was to write the book of the

\* Maimon. de Regibus, cap. 3, sect. 4; Mishn. Sanhedrin, cap. 2, sect. 4; et Maimon. in loc. tom. 4, p. 218, edit. Surenhus.

† Vid. Abarbanel, Comment. in loc. sive Dissert. ubi supra, p. 441.

law for himself, beside the book that was left him by his father; and if his father had left him none, or if that were lost, he was to write him two books of the law,\* the one he was to keep in his archives, the other was not to depart from him unless when he went to his throne, or to the bath, or to a place where reading would be inconvenient. If he went to war, it accompanied him; if he sat in judgment, it was to be by him."† But the word does not import any more than a single exemplar, or copy.‡ Joshua is said to have engraved on the stones, which he erected on Mount Ebal, a copy of the law, *mishne*, a second, of which the autograph was the first.§ The design of this precept was undoubtedly to rivet the divine laws more firmly in the memory of the kings, of which, and of their obligations to observe them, they became, through the neglect of this precept, so ignorant in the days of good king Josiah, that he was strangely surprised at what he heard read out of this book of the law,|| when it was found in the temple after he had reigned about eighteen years, 2 Chron. 34: 18, et seq.

*7thly.* The king was bound to govern by law; for it is enjoined him that he read in this copy of the law all the days of his life, that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes to do them, Deut. 17: 19. Instead of making his own will his law, as the absolute monarchs of the East generally did, he was to rule according to the law which God had given by Moses. When Samuel, therefore, told the people the manner, *mishpat*, of the king that should reign over them, 1 Sam. 8: 11, describing a most arbitrary and tyrannical one who would take their sons, and appoint them for himself, for his chariots, &c. we must not understand him here, as some do, to lay down the rightful authority of the king of Israel, but only the practice of the arbitrary monarchs around them, (for they had desired to have a king like the neighboring na-

\* This was likewise the opinion of many other Jewish doctors. Vid. Carpzov. Annot. ad Schickard, Jus Reg. p. 82.

† De Regibus, lib. 3, sect. 1.

‡ And so the Mishna understands it, Sanhedrim, cap. 2, sect. 9.

§ Vid. Leidecker, Not. ad Maimon. de Regibus, lib. 2, sect. 1.

|| It is the opinion of Abarbanel, that this book was the autograph of Moses, which no doubt was a discovery that would occasion equal pleasure and surprise. To confirm this opinion, Leusden observes that *thorah*, having the He emphatic prefixed in 2 Kings, 22: 11, signifieth that very book of the law which was wrote, *bejadh Moseh*, by the hand of Moses, as it is expressed in the parallel place in Chronicles, which Dr. Kennicott observes is a phrase which only occurs there, and naturally means one particular MS. namely, the original. Leusd. Philolog. Hebræo. mixt. Dissert. 26, sect. 15, p. 175, edit. 2; Kennicott's Second Dissert. on the Heb. Text, p. 299, 300. See also Leland's Answer to Christianity as Old as the Creation, vol. 2, chap. 4, p. 123-126, Dublin edit. 1733.

tions, ver. 5,) in order to divert them from so injudicious and ill-advised a project. Accordingly *mishpat* is better rendered *manner* in our English version than *jus* in the Vulgate and *dikaiōma* in the Septuagint. In some other places the word signifies merely a manner or custom, without implying any legal right. Thus Joseph interprets the dream of Pharaoh's butler, that he should again deliver the cup into his sovereign's hand after the "former manner" when he was in office, Gen. 40 : 13. Again, David is said to have destroyed all the inhabitants of the places on which he made inroads while he was with Achish king of Gath, lest any of them should report, So did David, and so will be "his manner" all the time that he dwelleth in the country of the Philistines, 1 Sam. 27 : 11. Nay, the word is used even for a very corrupt and illegal custom : and "the priests' custom with the people was," as the expression is in relation to a very unjustifiable practice of Eli's sons, 1 Sam. 2 : 13.

That the king was bound by law, appears from the story of Ahab, who desired to purchase Naboth's vineyard ; yet because the law forbade the alienation of lands from one tribe, or family, to another, he could not obtain it till he had got Naboth condemned and executed for blasphemy and treason, whereupon his estate became forfeited to the crown, or the king, however, seized it, 1 Kings, 21 : 1-16. From hence it appears that the Hebrew monarch was only God's viceroy or lieutenant, governing in all respects by his laws, which he could not alter under pretext of amending or improving, nor abrogate or repeal on account of any pretended or apprehended inconvenience arising from them ; and in matters of importance, when the law was not clear and certain, he was not to enact and determine by his own authority, but to consult the oracle, or God himself.

*8thly.* The king is charged to be humble, and to govern his subjects with lenity and kindness, not as slaves, but as brethren, Deut. 17 : 20. Thus David, addressing himself to his subjects, styles them his brethren, as well as his people, 1 Chron. 28 : 2. The first Christian emperors imitated this example of the Hebrew kings ; particularly Constantine the Great, who, in his epistle to the people of Antioch, styles them his brethren, whom he was bound to love. And he concludes his letter to Eusebius with these words, *Ho Theos se diaphulaxoi, adelphe agapyte*, "May God preserve you, beloved brother."\* Other instances of the like sort may be found in Eusebius' Ecclesiastical History,† and in his Life of Constantine.‡

\* Euseb. de Vit. Constant. lib. 3, cap. 61. † Lib. 10, cap. 5, et 7.

‡ Lib. 2, cap. 46, et lib. 3, cap. 20.

(To be continued.)

## Christian Efforts to promote the Conversion of the Jews.

(Continued from page 517.)

Allow me to pursue and illustrate this argument. God is my witness, that my object is to convince you of the truth, and to lead you to the only way of salvation. Indulge me with your impartial and serious attention.

We assert that "Jesus was a teacher sent from God, because no man could do those miracles that he did, except God were with him." Your ancestors did not scruple to acknowledge that he performed them, but they attempted to invalidate their divine authority. They who were contemporary with Jesus attributed them to diabolical influence. Since then, your Rabbis have pretended that he wrought them by using the mystical name of Jehovah. I apprehend that few, if any of you, at present, place much confidence in these subterfuges. You sometimes hazard an intimation of suspicion as to the *facts* of the miracles said to be wrought by Jesus. To this you are, doubtless, encouraged by the great distance of the age in which they were wrought. But you seem to be aware that this advantage, which time alone has given you over your ancestors, is to be employed with caution; because, if it furnished you with any solid objection against the miracles of Jesus, it would afford one much stronger to infidels, against those of Moses, which were wrought in an age by far more remote. Being therefore unable to disprove the miracles performed by Jesus, you have no resource in attempting to vindicate your rejection of his doctrine, but to assert that Moses himself prohibited your belief of any one who should endeavor to establish a new dispensation of the revealed will of God, even though he should work miracles in proof of his divine authority. He said, "If there arise among you a prophet, or a dreamer of dreams, and he give thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them: thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether you love the LORD your God with all your heart, and with all your soul."\* Nothing was more needful than a caution like this; nothing more dangerous than the perversion of it. Moses had the power of working miracles given to him for the very purpose of proving that his legation was from God. The degree of power conferred upon him was made equal to every exigency, superior to every obstacle. Wherever coin is current, there will be counterfeits. It was to be expected that crafty and

\* Deuteronomy, 13 : 1-3.

ambitious men would attempt to exalt themselves in the esteem of the Israelites, by pretending to a similar power with Moses. Happy would it have been for your fathers, O ye Jews, if they had attended to the admonition I have quoted, on the various occasions in which, before and after the appearance of Jesus, they were deceived by impostors, to their shame and destruction. But could Moses mean, that if a person should arise, who would perform more and greater miracles than he himself performed, *that* person should, notwithstanding, be rejected? Such a charge would totally overturn his own claim to authority from God, which he founded upon the performance of works which no man could do except God were with him. So far was Moses from giving a charge like this, unworthy not only of inspiration but of common sense, that in a passage of the Law, subsequent to the former, he declares the Lord said unto him, "I will raise them up a prophet from among their brethren like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him, and it shall come to pass, that whosoever will not hearken unto my words that he shall speak in my name, I will require it of him."\*

I have neither opportunity nor occasion at present to demonstrate to you that this passage peculiarly refers to Jesus Christ. If Moses, in the admonition before granted, had meant that the performance of real and obvious miracles did not furnish sufficient evidence of a commission from God, he must have superseded the authority of all the successive prophets, as well as of Jesus Christ; and the promise, which has just been cited, must have become nugatory, or rather pregnant with danger and mischief. The ancient heathens and the modern savages have always had a notion of divine inspiration; but they have constantly been deluded by crafty persons, who pretended to be endowed with it; because they had no certain rule whereby to judge of the claims that were made to this sacred endowment. How often and how grievously has the Jewish nation itself suffered through a fatal error on this subject! The heathen, at first, forfeited the blessings of divine revelation through their sins; but *their* state is surely less awful than that of a nation distinguished by the uninterrupted continuance of divine revelation, rejecting its advantages and perverting its design, through inexcusable prejudices. I cannot forbear, my Jewish brethren, from terming your prejudice against the clear evidence of the Gospel of Christ *inexcusable*. If you alledge that Jesus taught you "to go after other gods that you had not known," I absolutely maintain that he did *not*. He came to manifest and to do the will of the God of Abraham, of Isaac, and of

\* Deut. 18: 18, 19.

Jacob. He loved the LORD your God; and him only he served and preached. "What," you perhaps will say, "do you mean, as some have already attempted, to palm Christianity upon us, by pretending that it does not assert a plurality in the Godhead? No, my friends. You have been, and will be addressed, in these lectures, by preachers of several different denominations of Christians; yet you will find us all agreeing to ascribe eternal glory to the Father, the Son, and the Holy Spirit. But this is perfectly consistent with your sacred Scriptures. You know that the very word by which *they* most commonly describe the Almighty, is *Elohim*, a plural noun. You know that it is constructed with pronouns, adjectives, and verbs, agreeing with it in the plural number. You know that when God was about to create our first parent, he said, "Let *us* make man in *our* image, after *our* likeness; and let *them* have dominion, &c." The plurality of the Godhead is by far more strongly intimated in the Old Testament than the immortality of the soul or the resurrection of the body of man. It was reserved for Jesus Christ to bring these and other important truths into the clearest and strongest light; but the substance of all that he taught was the same from the beginning. There is not therefore even an *apparent* contradiction between the New Testament and the Old: but if there was, I do not see how you could vindicate your rejection of *one* in favor of the *other*, when the authority of *both* is alike founded upon miraculous testimony. Whilst you aim to exempt Jehovah from a supposed charge of contradicting himself by his word, you expose him to the more grievous imputation of contradicting himself by his works, and that in the very article by which alone we can tell *what* is to be regarded as his Word. So did *not* your father Abraham. What could be a more palpable contradiction than God's command to sacrifice his son Isaac, contrasted with the promise that God had before given, to establish his covenant with that very son, and with his seed after him? Abraham had believed the *promise*, and it had been imputed to him for righteousness. Was it not then his duty to reject the *command*, as it appeared to be utterly inconsistent with the promise? Doubtless he would have done so, if he had acted upon the principle which you assign for rejecting the Gospel. But nothing can be more opposite to *your* conduct than *his* was. We are not certain by what means he knew that either the promise or the command was from the Lord; but he must have had ground for a satisfactory conviction on the subject in both instances. He therefore acted as every rational humble believer must do in such a difficulty. We may justly expect from God the means of obtaining decisive certainty in distinguishing revealed truth from diabolical delusion, or human imposture. But we have no right to reject that which comes to

us with sufficient evidence that it is revealed from God, merely because our weak perceptions are incapable of seeing how one part of it agrees with another. The supposed obscurity of God's Word in many instances arises from our own prejudices, which lead us to expect, in a divine revelation, something contrary to that which God designs to impart by it. This is the flagrant and ruinous error of the Jewish nation. Whilst your ancestors entertained a hope that Jesus would deliver them from the oppression of the Romans, they followed him in multitudes, crying, "Hosannah to the Son of David! Blessed is he that cometh in the name of the Lord!" But when they found that he came to suffer, not to triumph; and to save his people, not from their conquerors, but from their *sins*; they followed him no more; nay, they turned their shouts of applause to the cry of "Crucify him, crucify him!" Thus *you* persist in rejecting Jesus, not for want of sufficient evidence that he is the Messiah, but because his character does not answer to the worldly expectations you still fondly cherish, notwithstanding all that God has done for eighteen centuries past to convince you of their vanity. Within that period you have suffered yourselves to be deluded more than twenty times by false Messiahs, most of whom pretended to no other proof of their divine commission than that of success in war, which they vainly promised to their followers. Yet, because they cherished your favorite lust of worldly pomp and dominion, you gave credit to pretences that bore the most flagrant marks of imposition; and you rejected the lowly and spiritual Jesus, although he had made good his claim to the title of Messiah by power from above.

I have enlarged upon this part of the argument, because it appears to me conclusive in demonstrating the impossibility that you should attain to decisive certainty upon the principles that you profess to adopt. If you believe in Moses upon rational and solid ground, there is the same cause for you to believe in Jesus Christ. If you deny that Jesus substantiated his authority as the Messiah, you remove the foundation upon which alone the prophetic and legislative offices of Moses could be established. To this alternative you are reduced, not by plausible theory, but by plain matter of fact. In what state, then, is it possible that your minds should remain concerning the important matters in dispute between yourselves and Christians? You cannot demonstrate from historical facts, you cannot argue upon reasonable ground, that Jesus of Nazareth is *not* the promised Messiah. If you are not convinced of this solemn truth, you cannot but remain in *suspense* respecting it. The nature of the evidence, and of the argument, seems to me to preclude a contrary *conviction*. And to what is your suspense to be ascribed? Not to a want of means for decision;

but to an inveterate prejudice, that hardens your hearts and blinds your eyes to all kinds and all degrees of evidence, without the Messiah of God should adapt himself to your temporal interests and carnal dispositions. This unhappy bigotry has already involved your nation in calamities which no other people ever suffered. The duration of them has already exceeded that of the existence of any other nation; and there is not yet the least appearance of its drawing toward a close. It must continue, till God takes from you the heart of stone, and gives you a heart of flesh. But what are the outward miseries you have suffered, or can suffer, although unparalleled in their severity and continuance, compared with the horrors of everlasting damnation, which impends as the infallible consequence of rejecting the only atonement God hath provided for the sins of mankind?

It is upon this account that I feel it to be infinitely desirable you should attain to decisive certainty respecting the difference in our sentiments. If you felt, as I do, the need of an effectual atonement for sin, you would surely not give slumber to your eye-lids till you had clearly ascertained its existence, nor even till you had experienced its efficacy. It is true, that our mutual consent to the divine authority of the Mosaic law sets aside the necessity of arguing with you that the Lord admits and requires what we term a vicarious sacrifice. The victims that were slaughtered before the doors of the tabernacle and the temple were evidently substituted in the room of the sinners who presented them. The sentence of death which had been denounced against every person who confirmed not the words of the law by doing them, was transferred from the transgressor to the sacrifice he had provided. But was this kind of atonement ever represented by Moses as completely satisfactory for sin? It prevailed indeed to rescue the transgressor from immediate death, and to restore him to the outward privileges of religion and society. But every new offence required a new atonement; and all could not avail to shelter from the original curse denounced in Paradise as the wages of sin. Temporal death put a close to the substitution of animal sacrifices. If thousands of rams had been offered, the sinner must notwithstanding at last pay the forfeit of his own life. The execution of the sentence had only been suspended and postponed by meaner victims. Much less could they avail to ward off eternal judgment. Their efficacy, even as to *outward* expiation, did not extend to all offences. For murder, adultery, and several other sins, no atonement was appointed, nor could be accepted. And can you suppose that the blood of bulls and of goats could purify the conscience from the guilt of *spiritual* disobedience? You, perhaps, have been reasoning thus in your hearts: "I have worshiped but one God; I have



sanctified his name and his Sabbaths; I have obeyed and supported my parents; I have neither murdered, nor committed adultery, nor stolen, nor borne false witness." I doubt that I have already gone too far. Which of you can plead guiltless of all these offences? And if not, to what altar can you bring your sacrifice of atonement? But supposing you could say, as a rich and noble young man said to Jesus whilst on earth, "All these things have I kept;" I must still answer, as *he* did: "One thing thou lackest." Remember, and seriously consider, that in addition to all the commands I have referred to, the law has said, "Thou shalt not *covet*." It has said, "Thou shalt love the Lord thy God with all thy heart, and soul, and mind, and strength." It has said, "Thou shalt not hate thy brother in thine heart; thou shalt not in any wise rebuke thy neighbor, and not suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself." These, my brethren, are spiritual commands; they admitted of no outward expiation, and accordingly none was appointed for them. If a man stole any thing that was his neighbor's, he was to restore it several fold. But the very disposition to covet the possession of any thing that was his was equally forbidden, and no way of atonement for the offence was provided by the law. And in *which* of your hearts dwells a supreme and unbounded love of God? Read with serious attention, with humility and candor, the Psalms of David. See whether they can be understood of an outward, a formal, or a lukewarm piety. On the contrary, his language is, "Create in me a clean heart, O God; and renew a right spirit within me! Cast me not away from thy presence; and take not thy Holy Spirit from me! Restore unto me the joy of thy salvation; and uphold me with thy free Spirit!"

What do *you*, my brethren, know of these things? Are you longing and praying for a clean heart and a right spirit? Have you known what the possession of the Holy Spirit is, and do you above all things dread to lose it? Have you experienced what the joy of God's salvation is? If you have, and are now destitute of that unspeakable blessing, nothing will satisfy you but the recovery of its enjoyment.

My friends, we speak to you of that which we know, and of what our hands have handled of the word of life. We consent to the law that it is good. We submit to its divine authority. We acknowledge its spiritual force and excellence. Whilst I am endeavoring to convince *you* of sin, I confess *myself* a sinner. We "justify God when he speaks," we own him to be clear when he judges." We subscribe to the general assertion of your sacred writings, that "by the

deeds of the law no flesh shall be justified." We ascribe that honor to the natural and moral perfections of God which renders every offence against his revealed will a just occasion of his everlasting displeasure. Our sins have exposed us to the curse of his law in the life that now is, and in that which is to come. If God deal with us in strict justice, when we shall awake from sleeping in the dust of the earth it must be to shame and everlasting contempt. But in so awful and alarming a state we discover, by the light of God's word, a place of refuge. We see it obscurely intimated, at the dawn of revelation, by the woman's promised offspring, who should bruise the head of the tempter and destroyer of mankind. We see it more clearly foretold to Abraham, in whose seed all the nations of the earth should be blessed. In the sacrifices of your law we find the prospect opened of effectual remission of sins, through the blood of a more glorious sacrifice. In the writings of your prophets we read of *one* who should be "wounded for our transgressions, and bruised for our iniquities; on whom was to be laid the chastisement of our peace, and by whose stripes we shall be healed. We all like sheep have gone astray, and have turned every one to his own way; but the Lord hath laid on him the iniquity of us all." We see this literally and fully accomplished in the history of Jesus. We find it supported by evidence completely satisfactory to our minds. We thankfully embrace a salvation suited to the nature and to the extent of our spiritual wants. We ask in the name of Jesus, as he teaches us to do, and we obtain what we need. By him we offer up the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. We find him daily to be the hearer and answerer of prayer. He bestows upon us the inestimable gift of his Holy Spirit, renewing the spirit of our minds. Being justified by faith, we have a sense of peace with God, through Jesus Christ our Lord; and we rejoice in the hope of the glory of God. In the name of thousands and tens of thousands who have committed their souls to Jesus Christ for salvation, I declare that we *experience* the fulfillment of the prophecy in the text: "We know Him to be the Lord, from the least of us to the greatest, for he hath forgiven our iniquity, and our sin he will remember no more."

Thus we find verified the declaration of Jesus, "If any man will do the will of God, he shall know of the doctrine that it is true." "We have the witness of God's Spirit with our spirits, that we are born of God." Enjoying this decisive certainty ourselves, and feeling its inestimable value, we cannot but exhort you, our Jewish brethren, to seek for the same blessing. We mourn over you, we plead with you, we pray for you, that you may see the things that make for

your peace, before they are hid from your eyes. We are encouraged from the New Testament as well as from the Old, to expect that the veil which has blinded your hearts shall be removed. Yes, we rejoice that a period shall arrive when all Israel will be saved. Your posterity will all be turned from sin and unbelief, and shall know the Lord, who will forgive their iniquity. But what will this avail *you*, if you live and die rejecting Jesus? No other name is, or will be given, under heaven, whereby men can have salvation. He that believeth on him hath everlasting life; he that believeth not must be damned. May the Spirit of God cause fearfulness to surprise you, lest you perish in his wrath! "Who amongst you can abide the devouring fire? Who amongst you can dwell with everlasting burnings?" O, flee with us from the wrath to come; and lay hold for hope on the refuge that has now been set before you!

(To be continued.)

## NARRATIVES OF CONVERTED JEWS.

(Continued from page 528.)

I now return to mention how the mission went on among my dear brethren. It has already been observed, that the number of Jews who attended the lectures decreased, yet some continued. Several of these applied to the Missionary Society for protection and support. Here great difficulties arose, which appeared insurmountable. To find employment for Jews amongst Christians seemed impossible: to support them in idleness would be most injurious, as it would be a sure means of making hypocrites, instead of industrious and honest men; yet, to suffer them to starve, would be indeed cruel. Humanity therefore directed to give them a trifle, from time to time, in hope of soon finding them employment. Every application of the Jews produced opposite sensations in my mind: whilst, on the one hand, I rejoiced whenever one of my dear brethren called on me; on the other hand, my heart was overwhelmed with grief on account of the above-mentioned difficulties. Having stated these circumstances to a friend of mine, who was not in connection with the Missionary Society, he, together with some others, proposed that if the directors would devote a sum of money, to the amount of one thousand pounds, some kind of a work-house or small manufactory might be established, where many Jews, of both sexes and different ages, might be employed. Accordingly I mentioned this plan at a meeting of the directors, but it was thought proper not to adopt it. The original plan was pursued for some months longer, but difficulties increased and multiplied. Difference of opinion arose among the directors. Some objected (I am fully confident, from the best of motives) against supporting Jews

from the funds of the society; whilst others objected against spending so much precious time, almost at every meeting, in behalf of the mission to the Jews, without making scarcely any progress, and whilst much business relative to the heathen must be neglected. To remove these objections a committee was appointed, called the *Jewish Committee*, to manage the affairs of the Jewish Mission, and report their proceedings to the board of directors; and a resolution was passed, the substance of which, as far as I can recollect, was as follows: "That no Jews should be relieved from the funds of the society, except those who lost their bread by embracing Christianity, or gave proof of the sincerity of their profession." But these remedies were very soon found inadequate to the disease. The very nature of the thing made it impossible to find out whether the assertion of one, who said that on account of his attending my ministry he had lost his situation among the Jews, was true or not. That a Jew, who is found to be favorable to Christianity, would be dismissed by his Jewish employer, or lose his bread among his brethren on that account, is too notorious to need any proof; and whoever is acquainted with the principles of the Talmudists will not be surprised to find that a Jew should assign any other reason for his conduct, in dismissing one of his brethren for embracing Christianity, rather than avow the true one; nor could the story of the person himself be credited till his conduct among Christians had proved the sincerity of his profession. But here again arose the difficulty, "by what means the poor individual should be supported until his character was established?" No Christian would employ such a person till he knew that he was trustworthy. A house of refuge and industry was not yet found, and the resolution of the directors, just referred to, had made no provision for such a person till he had been found a just object of the patronage of the Missionary Society. But what shall the poor petitioner do in the meantime? Shall he go back to his former connection? Alas! some have done so; but adored and praised be the Lord, who has enabled some to endure hardships and to persevere to the present day. But how have they been supported? Why, to tell the *whole* truth, the directors themselves, out of humanity and sincere wishes to promote the object they had in view, and rather than break the resolution, and thereby give offence to those who considered the society's funds too sacred to be violated, put their hands into their own pockets to keep those unhappy objects from starving who had no other source to supply their absolute wants. In many cases I assisted several of my poor brethren without burdening the Missionary Society; for which purpose I had received some small donations from a few individuals in the country.

However, it was often absolutely necessary to dispense with that resolution till the time that employment should be found: but, to the best of my recollection, I can remember only two instances in which the society has been relieved from supporting their pensioners by getting employment for them among Christians. The appointment of a sub-committee, though a good and wise plan, was almost as insufficient a remedy as the fore-mentioned resolution. Notwithstanding their frequent meetings, wise consultations, and earnest desires to promote the objects of the mission, their hopes were frequently disappointed, their hands weakened, and their hearts discouraged; for whenever a new plan was laid before the board of directors, or the periodical report was read, the old question was renewed—"Whether any of the society's funds could be applied in a temporal relief of Jews, to encourage them in attending on the means of grace; or parents to send their children to the school?" The frequent discussion of this principle, and the different opinions that prevailed on the subject, led to a resolution that Mr. Alers, one of the directors, should be requested to draw up a plan to remove these different objections and difficulties. Accordingly a most judicious plan was laid before the directors by that gentleman, the substance of which was, "That a number of the directors should be chosen to carry on the Jewish Mission, as a distinct branch of the Missionary Society. That these directors should be at liberty to unite with them a certain number of persons of different denominations. That a certain sum per annum, out of the missionaries' fund, should be allowed by the directors; and that the public should be asked for donations, subscriptions, and collections, to increase the new fund. That one of the sermons of the annual meeting should be preached in behalf of the Jews, &c. &c." This plan, as it might have been expected, met with the approbation of several of the directors; but as this approbation was not general, the plan was laid aside, and a whole year elapsed before any other was proposed.

Having become acquainted with a very interesting Jewish family desirous to have their children instructed in the principles of the christian religion, I took three of them, two boys and a girl, into the family where I lodged, and paid for their board and instructed them daily. This circumstance led to similar applications from other Jews, but it not being in my power to receive more upon my own expense, the Society established a *Free School* in January, 1807.

At the opening of this school, or within a few months after, twelve or thirteen children were received. This charitable institution greatly alarmed the heads of the Jewish people, and led the Rev. Dr. Herschel, the presiding rabbi, to preach against it in the synagogue, and to warn Jews against it, by sending circular letters throughout the kingdom.

Abstract of the second exhortation delivered by the Rev. Solomon Herschel, at the great synagogue, Duke's Place, on Saturday, January 10th, A. M. 5567. After a discourse on Jeremiah, 11 : 18, 19, he said, "Blessed be the Lord our God, and the God of our forefathers, one sole, and indivisible, from eternity to eternity! who has not withheld his grace from us since we have been his chosen people, and who has not suffered any thing to escape our vigilance over the conservation of our holy religion : As I have had occasion to exercise, on the last holy Sabbath, to forewarn every one of our nation not to send any of their children to the newly established free school instituted by a society of persons who are not of our religion, until we had, by a proper investigation, determined if it be completely free from any possible harm to the welfare of our religion, as hath also been fully stated in a printed abstract published for that purpose, and which, I am happy to understand, has had a proper and good effect. Now having since been fully convinced, through the means of a printed sermon and address, published by the directors of the Missionary Society, viz. that the whole purpose of this seeming kind exertion is but an inviting snare, a decoying experiment, to undermine the props of our religion ; and the sole intent of this institution is, at bottom, only to entice innocent Jewish children, during their early and unsuspecting years, from the observance of the law of Moses, and to eradicate the religion of their fathers and forefathers—on this account I feel myself necessitated to caution the congregation in general, that no one do send, or allow to be sent, any child, whether male or female, to this or any such school established by strangers to our religion, nor likewise to any Sunday school of that nature.

"All such persons, therefore, who shall act contrary to this prohibition, whether male or female, will be considered as if they had themselves forsaken their religion, and been baptized ; and shall lose all title to the name of Jews, and forfeit all claims on the congregation, both in life and death. Every one, who feareth God, is hereby reminded of his duty to warn every one who may be ignorant of these circumstances, and acquaint him thereof, that he may escape the snare laid to entangle him. Thus may we hope to see the days when the name of the only God will be hallowed, and the Lord will be one, and his name one."

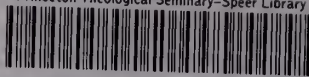
This opposition of the Jews, alas ! had its desired effect. For two full years after the opening of the free-school, notwithstanding the pious and zealous exertions of a most respectable committee of ladies, not one child was added to the original number.

(To be continued.)



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